"The same motives which you have to eliminate DANGEROUS publications should prompt you to exercise your zeal in the diffusion of SOUND literature."—Cardinal Gibbons.

OUR SUNDAY VISITOR

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For Our Non-Catholic Friends ---The Fairest Argument*

"The Catholic Church demands and deserves the serious examination of all outside its pale."—Hon. W. E. Gladstone.

I

The non-Catholic, who, by study of the Catholic religion or by association with Catholic people, is led to regard the Catholic Church with favor wonders why all his countrymen do not entertain the same kindly feeling towards this Church and her members.

He asks: What reasonable exception can be taken to Catholic belief or Catholic life? Do not Catholics believe all that the Protestant world considers essential? Do they not fulfil as well as any other Christian body the "great commandment of the love of God?" They say their morning and night prayers—pray even before and after meals—and not only do they attend divine services every Sunday, even if the same be conducted at an inconvenient, early hour, but thousands of Catholics go to church to worship God every day in the week. Catholic churches are always open, and they are the only ones in which a worshipper can be found every moment of the day.

And do they not fulfil as well as any other Christian body the next greatest commandment, that of the "love of the neighbor?" Let all other religions combined point to as many hospitals, homes for the aged, the poor, the orphan, and the unfortunate, as Catholics have created in this land. Then are not the world's leading educators and statesmen declaring the Catholic Church to be right in her attitude towards the great social questions of the day, such as marriage, education, etc.?

The man who has a chance to observe Catholic life and who does not look at the Church with one eye (and that the right eye) shut, must concede that our non-Catholic questioner is right. But many who have never associated with Catholic people, who have never been in a Catholic Church who could not define a single Catholic doctrine, but who have read or heard much about the Church somewhere, will interpose: The unfriendliness of people towards the Catholic Church is due to other reasons, of which some are the following:

1. Whereas Catholics might worship God as well as the members of other religious bodies, they worship others than God, such as the Virgin Mary and the Saints;

2. Whereas they might believe all that the Protestant world considers essential, they profess many things for which there is no stronger foundation than human traditions;

3. Whereas they exercise great charity towards the unfortunate, their Church fosters ignorance;

4. The Catholic Church is so intolerant of all other religions;

5. She exercises such tyrannical authority over her members;

6. The life which her clergy and religous lead cannot be commended;

7. Being so opposed to our public school system and so loyal to a foreign ruler, Catholics and their Church, by being encouraged might eventually be a grave danger to our now glorious Republic.

These charges have been heard and accepted by a large percentage of our people, and if they are based on facts, then all praise to those who denounce Catholics and the religion they profess, but "Amen" should not be answered to them without examination. The proverbial fairness predicated of the American people when hearing and passing judgment on any person or organization, wants facts; and especially would want facts in the case under consideration, since the oldest and numerically strongest institution in the world is concerned. Now we propose to investigate these charges so impartially that we shall adduce only Protestant authorities to refute them and hence we surely can expect American fairness from the reader.

II.

But before examining the charges one by one and before scrutinizing the character of those who proffer the charges, we cannot overlook the fact, insinuated by our non-Catholic questioner, corroborated by experience, which throws considerable suspicion on the charges, to say the least. It is this: In the larger cities and in localities where Catholics are most numerous, least prejudice or dislike for the Catholic Church prevails and the friendliest feeling towards Catholics exists, whilst the greatest bigotry reigns and is displayed towards the Church in those places where there are no Catholics, or so few of them that there is no Catholic life to observe. Should not the contrary be the case, if the Church were that intolerant, tyrannical, ignorance-fostering institution? If her clergy were dishonorable, crafty men, and her teachings and principles inimical to American institutions? I say ought not the greatest prejudice against her prevail, not where she wields no influence and could do no harm, but where her members outnumber the combined membership of all other denominations and where they are growing most rapidly? The Booklover's Magazine recently had something to say on this subject, upholding our contention that the Church is admired most and praised most where she is seen in her true colors:

"The growth of the Roman Church in the United States is one of the most striking facts of history—and she has also gained the popular good will, or at least a favorable prepossession, and she has conquered respect. At present those who look upon her most favorably are that large and influential class of men whose antecedents were Protestants, but whose actual connection with a Protestant church is little more than nominal. They know enough of Protestantism to make them alive to its faults, and they know just enough of Catholicism to make them admire its excellencies. These men care little for the theological and ecclesiastical questions which separate Rome and Protestantism. They are legislators, city officials, railroad men, editors, managers of large business interests. Whenever their dealings bring them in contact with a Roman Catholic institution, they find an organization which knows its own mind, knows what it wants, has some one who can speak for it officially and finally. They see that it maintains discipline among its own members, and seems at the same time to retain their affection. They are attracted, in a word, by its practical, business-like efficiency, and are repelled by the opposite qualities in Protestantism. They have not made their submission, and it remains to be seen whether or not they will. But they are favorably disposed, so far as they are informed."

Observe that the writer says "Those who look upon the Catholic Church most favorably are that large and influential class whose antecedents were Protestants," and again, "they are favorably disposed so far as they are informed." And how have they been informed? By observing Catholic life, by witnessing the effect of Catholic principles enforced, by having their children educated in Catholic colleges and academies, where they come in close contact with the very clergy and religious whose lives our prejudiced informants declare to be uncommendable.

III

It is an indisputable fact, then, that prejudice against Catholics and their Church does not result from observation, but from education. Now recalling to mind how St. Paul, at one time of his life, regarded the Christian Church like the worst bigots do the Catholic Church, and thought he acted well in persecuting it; recalling how many people hated Christ worse than any one hates pope, bishop, or priest; recalling how Christ foretold that His disciples, like their Master, would be calumniated, persecuted, ill-treated, and have all kinds of evil things said of them—the honest reader will imagine it possible at least that the Catholic Church has been misrepresented. If in addition, we convince him that his informants (even if they chanced to be his own parents or preachers) were wrong; that numerous Protestant witnesses of note speak eloquently in defense of the Catholic Church; that the book he read was written by some bigot who deliberately misrepresented Catholic belief or historical facts; that the anti-Catholic lecturer he heard was one who, for vile conduct, was turned out of the Catholic Church, or whose motive for maligning the Church and her people was the collection after the lecture or the door receipts; I say,— convince the honest reader that he has been imposed upon, and he will assume a favorable attitude towards the Church which was dealt with so unfairly.

Every priest has met with this experience over and over in instructing converts. He has found them to have the strangest impressions concerning Catholic belief, and has laughed with them at the absurd construction they had placed on Catholic practices; he has pitied them for having believed

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* Under this title Father Noll, the editor of "Our Sunday Visitor," has prepared a 500-page volume in which he takes up part by part the whole Catholic system, and defends the same by Protestant witnesses only. This book will be off the press next week, and sells at the remarkably low price of $1.00 in cloth and 25 cents in paper (postage extra.) It costs much more than $1.00 a volume to get this work out.

Another Word on Catholic Devotion to the Blessed Virgin Mary

(The reason why so much is said in these first numbers on the Catholic attitude toward the Mother of Christ is that the month of May is known by us as Mary's month.)

Devotion to the Blessed Virgin rightly understood—for I do not speak of that which is merely the creation of misunderstanding or bigotry—arises naturally from a right understanding of who Mary is; and to get this right understanding we cannot do better than go to the Holy Scriptures. As our space is very limited we will confine ourselves to the Gospels.

Now, what do the Holy Gospels tell us about Mary? They tell us that Mary was a privileged person, Blessed amongst women, that is, according to the manner of speaking of the Jews, Blessed above or more than other women; they tell us that she was full of grace; that she conceived and bore a Son not by the power of man and in the common way of nature, but, as had been foretold centuries before, in a manner above the order of nature, by the power of God and the working of the Holy Ghost—and that this Son was the Son of God. They tell us that at her salutation the infant Baptist lept for joy in his mother's womb, and Elizabeth herself was astonished that Mary should pay her a visit: "Whence is this to me that the Mother of my Lord should come to me?"

Mary, then, is an exalted person, with dignity and privileges above other women—we may say, above the rest of mankind; and why? Because she is the Mother of Jesus. Who, then, is Jesus? He is "God, blessed for ever;" God, endless in all perfection, in wisdom, in holiness, in mercy, in justice, in power. "All things were made by Him, and without Him was made nothing that was made." He is the Sovereign Lord of All, in Whose sight the very angels are not clean and "all nations of the earth are but as a drop in the bucket." Jesus is the great God—and Mary is His Mother. As truly as God died for us upon the Cross, and we are redeemed by the Precious Blood of God made man, so truly is that God made man the Son of Mary, and Mary the Mother of God. This is the secret of Mary's greatness, the source of all her privileges—she is the Mother of God. Compared with this dignity, that of the highest of the angels dwindles away, as the lustre of the brightest star grows dim in the blaze of the full moonlight.

Mary the Mother of God! and—as far as this is possible— a worthy Mother of God, because He Himself made her worthy. St. Augustine says: "We know that more grace was given to her to conquer sin in every way, for this reason, that she merited to conceive and bring forth Him, Who, it cannot be denied, was sinless." So when the Archangel was sent by God to announce to her the great tidings that she was to be the Mother of the Redeemer, he saluted her as already full of grace—already fit by her holiness that the Lord should look down upon the humility of His handmaid and do great things to her. But how must she have increased in grace during the months and years of closest union with Him; ministering to Him as no other creature had done or could do; loving Him with a Mother's love a thousand-fold stronger than the love of other mothers, as He Whom she loved and knew so well was the more worthy of love; receiving from Him in return a love—and God's love works, gives, it is never idle—a thousand-fold and more above that given to other creatures, for she was more closely united to Him than any other creature could be, and she had a greater claim upon His love on account of the services she rendered to Him. If much was forgiven to Magdalen because she had loved much, how much more must have been given to Mary, in whom there was nothing to forgive? If the woman who touched the hem of our Lord's garment was at once cured of her bodily disease—a figure of the grace given to the soul—"for virtue went out from Him," what grace must not Mary have received, who for so many years nursed Him, tended Him, fed Him, ministered to Him, touching, fondling, caressing, caring for, not His garments merely, but His own sacred, virgin Body?

For His sake, then, because she is so dear to Him, she should be dear to us. The more we love Him, the more we shall love her, and on the other hand, the more we love her, the more we shall love Him. Because of what she has done to God our Redeemer, because of the love she has borne Him, and the service she has rendered to Him, because of the love He has borne and still bears to her—in a word, because she is His Mother, therefore it is right and just that we should love her, honor her, reverence her in a manner becoming her great dignity.

Woman's Position Before Christ and Since

(By Cardinal Gibbons.)

The family is the source of society; the wife is the source of the family. If the fountain is not pure, the stream is sure to be foul and muddy.

In Pagan countries, the history of woman has been, with rare exceptions, an unbroken record of bondage, oppression and moral degradation. She had no rights that the husband felt bound to respect. In many of the ancient empires of Asia, the wife was bought as a slave in the market place. Her life was one of abject and unrequited toil.

* * *

One day she ministered to the capricious passion of her husband. The next she was exposed to all the revulsions of feeling that follow the gratification of animal appetites.

By the baneful inbuence of polygamy her empire over the domestic kingdom was divided, and her conjugal rights violated.

And every woman, no matter of what rank, once in her life had to submit to dishonor in the Temple of Venus, at the hands of a stranger.

No rule was prescribed limiting the number of wives for each household. A maiden remaining unmarried till her eighteenth year was threatened with the most severe punishment in the life to come.

The Persians regarded the strength of the nation as depending rather upon the number of children than upon the integrity of morals.

Among the Huns and Goths, a man's diguity was estimated by the number of his wives.

Among the Gauls the cultivation of land, and lives of drudgery, were imposed upon wives, while the husbands devoted their lives to warlike pursuits.

In Greece a woman was not actually degraded to the level of a slave, but she was treated as a minor, and under perpetual tutelage. First, to her father, then her husband, and in her widowhood, even to her sons. Being without sons, her husband had it in his power to appoint a guardian to succeed him after death.

A Greek wife lived, too, in almost entire seclusion, not even occupying the same appartments with her husband. She never went abroad alone, she received no male visitors in the absence of her husband, and was not permitted to eat at her own table when male guests were present.

Her instruction was confined to the most necessary household duties, except for a limited knowledge of music and dancing to enable her to take part in religious festivals.

It is true that Greek law restricted a man to one wife, but it tolerated, even sanctioned, the hetairi, who bore to him the relation that inferior wives bear. Frequently these hetairi enjoyed more of the society and homage of men than did their lawful wives.

Besides, the greatest care was lavished upon the cultivation of their minds to fit them to become witty and entertaining companions.

And this demoralising system was actually defended and patronized by philosophers and leaders of public opinion.

This is the dark but truthful picture which is left as a record of the past of the most polished nations of Pagan antiquity.

In Rome monogamy was upheld, at least nominally, during the earlier days of the republic. But the wife only was punished for the violation of marriage vows. A husband's transgressions were committed with impunity.

During the empire the disorders of nuptial life increased to an alarming extent. Each party could dissolve the marriage bond at will, and both were free to enter at once into second wedlock. So notoriously disgusting were

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Jones is Still Studying Confession. Are You?

TALK III.

GOD'S USE OF MAN.

PRIEST. Well! Jones, have you talked it over with the old woman?

JONES. Yes, your Reverence, and I think I am getting clearer on it. It seems to me more sensible, the more I think of it. It doesn't seem so unreasonable and so presumptuous like as I used to fancy.

PRIEST. You see about the priest being only an instrument, only a messenger?

JONES. Yes, still that's not all my trouble; but before I go on, I want to ask your Reverence about something the old woman said last night. I was telling her just in my fun—for I like to tease her sometimes, it sets her tongue a-going and I do love to hear her talk, she's better than any parson—so I was telling her that Confession was made by the priest for the people, to keep them under. So she says, "Why! bless you, John," she says, "the priests go to Confession a deal oftener than the people do." Well! I says, just to vex her a bit more, "I reckon that's because they don't charge anything for it, just like the doctors who dose each other for nothing;" so with that she got very wild and came and gave me a kiss, as she generally does when she's wild, or I shouldn't be so fond of teasing her. But what I want to know is whether it's true that priests go to Confession too, as well as the people?

PRIEST. Of course it is, Jones, and as your good wife says, they go much oftener, because they say Mass every day, most of them, and should not say Mass with unforgiven sin upon them.

JONES. But the Pope, he doesn't go to Confession, does he?

PRIEST. As much as anybody else. I never was a Pope, you see, Jones, but I should think he would go more than anybody else, because he has so many souls and so many duties to answer for. Heaven help us! it's bad enough to be a priest, it must be dreadful to be a Pope. I wonder he's not at Confession all day.

JONES. But how's that, your Reverence? Don't you all say you get your power of forgiving sins from the Pope?

PRIEST. Certainly, from the Pope under God.

JONES. Well! how can he give the power of forgiving sins to a priest, and then have his own sins forgiven by him? How can he give a man the power to forgive himself? I think I've got your Reverence there.

PRIEST. Not quite, I think, Jones. He gives the power to forgive sins as Pope, as Head Bishop of Bishops; but he goes to Confession as man. His office as Pope is one thing; his life as a man, his sins and faults, his failure to do his office properly through human weakness, all these are another thing; as Pope he is above the priest to whom he confesses; as man, he is for the time below him, and the priest who hears him is sent by God to him to rebuke, to exhort, to forgive, even, if need be, to keep back or refuse forgiveness, just as with the meanest layman on the earth's face. Priests and Bishops and Popes at their Confessions are as other men, mere laymen, as it were, for the time.

JONES. I see: so his power of Pope, just like a priest's power, has nothing to do with himself like! Just as, your Reverence will pardon a rough sort of likeness, policeman Brown takes you up to the Court by his right as policeman, not by any power in himself as Tom Brown.

PRIEST. Well! Jones, I never heard the Pope compared to a policeman before, but there's something in it, you're not so very far wrong. But now for you're real trouble, what is it?

JONES. Well! your Reverence, I see Confession's not unreasonable, supposing God has ordered it; but the question is, HAS God ordered it? One would think God would forgive sin Himself, not through men. If He chooses to do it through men, of course it is His will, and we can say nothing against it. But has He so chosen? It seems so strange that man should forgive man!

PRIEST. Well now, Jones! You and I are so different, that to me it would seem almost strange if man did NOT forgive man!

JONES. Strange!

PRIEST. Well! strange may be a strong word, I mean that it would not be so like as it is to all God's other ways of dealing with us. When God made the world, He gave it to the children of men; they were to manage it. He gave Adam Paradise, and Adam was to keep it. It was his own, his castle, like an Englishman's house, and even God would not interfere with him, but would trust him, and leave him to do as he liked. God gives freely; a thorough, perfect, entire gift. "Do with it as you like, use it, abuse it be thankful or unthankful; there is the free gift, your own, and to be managed your own way." And if God is still the King of His own world, as of course He was and is, still He rules it and manages it and does all things in it through men. To begin at the very beginning, who made you, Jones?

JONES. Why! God, of course. I'm not so ignorant as not to know that, your Reverence.

PRIEST. True, Jones; you and all things else that have been or will be. And God is the ONLY Creator; He alone is Life, and the giver of life. He alone, Who is Being, can make things to be. Not the highest angel in Heaven, not Mary herself can create: God only; nor can God

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Lady Reason and a Socialist Have a Discussion

The Church is forever bidding the world do penance and reform itself. But the world will reform after its own fashion. And that fashion too often is to cure evil by evil. So that they who stand with the Church, and try to go by her guidance, have at once to run with the Conservative hare, and hunt with the hounds of Radicalism; I mean, they have to ask for great changes as remedies for great existing evils, and yet resist these or those changes at present proposed, as tending only to make matters worse. Such a change is Socialism. No one can complain of Socialists merely for the vastness of the alterations that they propose. Present arrangements are very far from ideal; and none can be blamed for beckoning us on to an ideal higher above them, provided he will lead us thither at a sober and measured pace. But Socialists, may at least, want to go with a rush, through pools of blood and over the ruins of cities. With the mention of blood and ruin our dialogue begins.

Lady Reason. To what purpose all this haste? What point are you making for?

Socialist. For Justice, my lady.

L. R. Justice? Is the road to where Justice dwells marked out with red flags and strewn with dynamite bombs? It is the road to the gallows for those who walk it.

S. Rest assured, explosions are only an incident on our way. Our aim is not to destroy society, but to save it. There is one class in society that preys on all the rest, the few on the many. We mean to draw the fangs of this predacious tribe, and to render them innocuous.

L. R. You mean?

S. What are called Capitalists.

L. R. Surely that is a large class to deal with.

S. They are likely to thin their own numbers by eating up one another. Your ladyship is aware that in earlier and happier ages Capital had not attained the universal empire it now wields. A large portion of mankind then supported life on the direct produce of their own industry. The farmer killed his own meat, grew and perhaps ground his own corn, which his wife made into bread; he had eggs from his own poultry yard, and chickens occasionally, butter and milk off his own cows, apples and plums from the trees in his orchard, honey from his bees, and very likely home-brewed beer. The clothes that he wore were spun and made up at his own fireside. His candles were home-made dips; his medicines were grown in his garden and in his fields. Even when he resorted for the supply of his need to a capitalist, or acted as a capitalist himself, there was no bringing in things from afar, or sending them out far. His tools were forged by the blacksmith of the village; his wheat found purchasers in the nearest market-town. There was no one there to under sell him with wheat raised three thousand miles away.

L. R. And therefore in a bad year he was like to perish with hunger.

S. I don't want to revert to that state of things. I allow it has its disadvantages; and what is more, it has passed away with the march of time and can never be brought back. We cannot live that way now. Contributions must be levied from the ends of the earth to supply our

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Children's School and Playground

Find the Answers for Next Week's Sunday School

Why did the Church choose "May" as Mary's Month?

What are Rogation Days?

What Novena is kept from Ascension Day to Pentecost? To Whom?

Who were the first to observe this Novena?

What do you understand by a Novena?

The Vigil of Pentecost is a fast day. What is a Vigil?

What is a Fast day?

Who must observe fast days?

What does Pentecost commemorate?

Which are the holydays in the United States? How should they be kept?

Are you taking instructions on Confession with Mr. Jones?

What is the significance of Decoration Day?.

How many more days of school?

ANIMALS SPOKEN OF IN THE BIBLE.

THE LION.

"A lion, which is the strongest among beasts."—Proverbs, chap. xxx, verse 30.

The most experienced naturalists are of opinion, that there is but one species of this magnificent and noble creature, differing in appearance according to the country in which it lives. The best known variety is found in nearly all parts of Southern Africa, where civilized man has not driven him backward. The lion is also to be found in Western and Northern Africa, and in the hottest parts of Asia. His color is a tawny yellow, lighter on the under parts of the body and darker above; ears blackish; the tail has a tuft of black hair on the tip, and the neck is decorated by a large flowing mane, which he can erect when he pleases. His huge teeth, worked by powerful jaws and the tongue covered with a horny substance, hard as a rasp, show a muscular structure capable of prodigious exertion.

When fully grown, the lion measures four feet high at the shoulders, and about eleven feet in total length. The limbs show a beautiful unison of strength and lightness in their structure. With a single blow of his paw he can strike down an ox, and by an apparently easy and gentle wave of the same limb he has been seen to send his mate rolling over and over on the ground, though her weight was nearly equal to his own. The muscles move so easily that they give no outward indications of their true character, but on being dissected their marvellous strength is at once seen. The claws are long, thick and sharp, and dart forth as from a sheath, instantly securing the victim. Frequent mention is made of the lion in the Holy Scriptures. The noblest figures and the most striking illustrations are suggested by his strength, agility, and boldness, and presented before us in language the most poetical, impressive and sublime. Thus it is said of Judah, (Gen. xlix. 9) "Judah is a lion's whelp; from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?"

The roaring of the lion is awful during the evening hours, when in search of prey. He places his mouth close to the earth in doing so, and the sound rolls along the ground on all sides, frightening every animal which may be crouching near. Not knowing from what direction the fearful noise comes they rush frantically about, and probably pass within convenient distance of the lurking foe. The wrath of an offended God is described in Scripture by the roaring of the lion: (Amos i, 2.) "The Lord will roar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither."

Lions have some striking and noble characteristics. Their kindness to their young ones is proverbial. They readily share those who submit to their mercy; they are very grateful to those who treat them with kindness. It is said they never fall upon a victim except when impelled by hunger. How different from the tiger, which lacerates and destroys from its innate delight in cruelty and blood!

The use which the inspired writers make of the lion is calculated to impress our minds with awe. God in his judgments is compared to a lion, and therefore terrible to his enemies. (Amos iii, 8.) "The lion hath roared, who will not fear? the Lord hath spoken, who can but prophesy?" Because Christ is terrible to his impenitent enemies, and in his humanity the most mighty of all the royal Jewish tribe, he is called "the Lion of the tribe of Judah." (Apoc. v, 5.) "One of the elders said: Behold, the Lion of the tribe of Judah, the root of David, hath prevailed to open the book, and to loose the seven seals thereof." Even the Church of God is compared, or likened, to a Lion, because she overcomes all her enemies, and is terrible to such as continue her implacable foes. (Micah, v, 8.) "And the remnant of Jacob shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who, if he go through, both treadeth down and teareth in pieces, and none can deliver." Believers in their spiritual courage are compared to the lion. (Prov. xxviii, 1.) "The wicked flee when no man pursueth, but the righteous are bold as a lion." The devil, on account of his fierceness, his hatred of the saints, and the miseries he brings on the human race by his spiritual ravages, is thus described, (1 Pet. v. 8.) "As a roaring lion, seeking whom he may devour." Men, on account of their cruel passions and delights in war, are called lions; but it is foretold, their natures shall be changed and mollified by the influence of the gospel applied by the power of the Spirit. (Isaiah, xi. 6, 7.) "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the *young lion* and the fatling together, and a little child shall lead them. And the cow and the bear shall feed, and their young ones shall lie down together, and the *lion* shall eat straw like the ox. For the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

SUCCESS IN FAILURE.

Sometimes the best way to succeed is to fail. Æsop's fable of the dog that grasped at the shadow and lost the meat described a dog in his early puppyhood. A wise man remarked that it is a folly eminently characteristic of youth to grasp at shadows. When men grow old they find that the things which they desired most eagerly, and for which they sacrificed other things infinitely more substantial, were as unreal and as worthless as the shadow that the puppy saw in the gliding stream.

PRAYER TO OUR BLESSED MOTHER AFTER HOLY COMMUNION.

Mother, upon my lips today
Christ's precious blood was laid;
The blood that centuries ago,
Was for my ransom paid;
And half in love and half in fear
I seek for aid from thee,
Lest what I worship wrapt in awe
Should be profaned by me.

Wilt thou vouchsafe a portress dear
To guard these lips today,
Lessen my words of idle worth,
And govern all I say?
Keep back the sharp and quick retorts
That rise so easily;
Soften my speech with gentle art
To sweetest charity.

Check thou the laugh or careless jest
That others harsh might find;
Teach me the thonghful words of love
That sooth the anxious mind;
Put far from me all proud replies,
And each deceitful tone,
So that my words at length may be
Faint echoes of thine own.

O Mother, thou are mine today
By more than double right,
A soul where Christ reposed must be
Most precious in thy sight;
And thou canst hardly think of me
From thy dear Son apart;
Then give me from myself and sin
A refuge in thy heart.

What is it that says; use me well and I am everybody; scratch my back and I am nobody? A looking glass.

Flossie: "Oh, auntie dear, don't go yet, please." Auntie: "But I must, darling I'd like to stay, and it is so sweet of you to love me so." Flossie: "Oh, auntie, don't go. Mamma said she would whip me as soon as you went away."

"Willie, let your little brother play with your marbels." "No, he wants to keep them." "How so?" "Well, he swallowed two of them already."

"Say, old man, have you heard about the young lady who poured a jug of water into a straw hat?"

"No," replied his friend.

"Neither have I," said the wit, as he walked away; "it hasn't leaked out yet.'

ABOUT THE POPE.

The following may be interesting to our readers and should be known. Pope Pius X, Joseph Sarto, Supreme Pontiff now gloriously reigning, is the two hundredth and sixty-fourth successor of St. Peter. He was born at Riese, in the diocese of Treviso, June 2, 1835; ordained priest September 18, 1858; consecrated bishop November 10, 1884; created Cardinal June 15, 1893; erected Pope August 4(and crowned August 9), 1903. Accordingly ,the Holy Father will be 77 years of age next June.

YOUNG BOYS SHOULD LEARN.

MANY THINGS THAT APPEAR TO BE UNIMPORTANT IN EARLY YOUTH COUNT FOR MUCH LATER ON.

All boys should learn:
To be neat.
To make a fire.
To be punctual.
To do an errand.
To cut kindling.
To sing if they can.
To hang up their hats.
To respect their teacher.
To hold their heads erect.
To help their mother and sisters.
To wipe their shoes on the mat.
To read aloud when requested.
To cultivate a cheerful temper.
To sew on their own buttons.
To help the boy smaller than themselves.
To speak pleasantly to an old woman.
To put every garment in its proper place.
To remove their hats on entering a house.
Not to tease boys smaller than themselves.
To keep their finger nails from wearing mourning.
To be as kind and helpful to their sisters as to other boys' sisters.
To close the door quietly, especially when there is a sick person in the house.
To take pride in having their mother and sisters for their best friends.
To treat their mother as politely as if she were a strange lady.

Teacher: I want you to write a composition on Abraham Lincoln.

Pupil: He was born in a log cabin which he helped his father to build.

CERTAINTY OF CATHOLICS.

A little while ago talking with a recent convert he told me of the incident as leading to his conversion. "What," I asked him, "determined you to become a Catholic?" This was his answer: "The certainty of Catholics. They not only believe that their Church is right, and the only one that is right, but they know it and feel it in their blood and marrow; they have faith. I got talking religion the other day with a bricklayer who was working for me, and asked him: 'Are you so dead sure that the Catholic religion is true and just as Christ made it?' 'Sure!' he exclaimed, as he put a brick in place and trowelled it with mortar. 'I am as sure of it as that this brick will never come out.' Then, laying another brick, he added: 'I'm surer. Man lays bricks: God Himself laid Peter's Rock!' That was the final impulse that sent me to seek instruction; I wanted to be sure."

CHARACTER.

The best thing in this world is a good man. The greatest thing in this world is a great good man. The first thing that a human being should recognize about himself is that his character is his distinguishing feature. It is not the amount of money, the amount of power, the amount of brains a man has that is his distinguishing feature, but his character. Whatever fellowmen may temporarily say or do to the contrary, this is a fact—that what separates him from others and gives him his individuality is his goodness or lack of goodness, according to its degree. Money, power and brains have their place and they do exert their influence in temporarily deciding a man's position and recognition. But the standard of the ages, by which anyone and everyone is tried, is character; and in God's sight men are what they are in their wishes and purposes. It is not then, too much to say that the supreme ambition of a person's life should be to secure a worthy character. Everything else, however important, is merely subsidiary. Beauty of person, brilliant achievements, acuteness of intellect, sway of authority, are secondary, while goodness is primary.

Those who have a special devotion to St. Raphael, the Angel of Joy, have generally had a more than usual gift of thanksgiving.—Father Faber.

Miscellaneous

MAY AND MARY.

Insert an R in the word "May" and you have Mary, the name of Christ's mother and God's most favored creature. Could any more appropriate month be dedicated by the Church to Mary, the immaculate virgin of Israel, the Lily among Thorns, or to borrow the poet's words, "our tainted nature's solitary boast?"

* * *

Many of our non-Catholic friends misunderstand Catholic devotion to Mary; they think we "worship" her, or that we place her on an equal plane with or even above Christ. The youngest Catholic child knows better. He is aware that no creature, however exalted, may be worshipped as a God; that our devotion to Mary can never transcend "veneration" or "honor," which the Bible tells us to render to our "father and mother," to "the King," to "whomsoever honor is due."

* * *

God honored Mary above all creatures, an angel was sent from heaven to honor her, Christ honored her and "was subject to her." Catholics honor (not worship) Mary for Christ's sake; hence far from detracting from God's honor we promote it by honoring Mary, because the honor we pay to her redounds to Christ and is on His account. We have often wondered how those can pretend to honor Christ most who despise His own blessed mother.

One of the hardest and yet one of the most useful and essential lessons we can ever learn for our own happiness and contentment, is to wait patiently in all things after we have done our very best.

A PRIVILEGE GRANTED TO PERSONS WHO ARE SICK LONG.

The sick who, without being in danger of death, are confined for a month to bed, even though they are able to rise some hours in the day, without certain hope of prompt convalescence, are authorized to receive the Holy Eucharist, although they have taken something *per motum potus*, as a drink. They may communicate without fasting once or twice in the week, if they have the Blessed Sacrament in their house, if not once or twice a month.

According to the common rite, sanctioned by the *Roman Ritual*, such sick persons could never until now receive the Holy Communion, even to fulfill the Paschal precept without an expressed and individual dispensation from the Eucharistic fast.

On December 7, 1906, His Holiness Pope Pius X willed to mitigate this discipline of purely ecclesiastical order by the following general dispensation: "Pope Pius X * * * permits the sick who have been ill for a month, *qui jam a mense decumberent*, and whose speedy convalescence is doubtful, to receive on the advice of their confessor the Blessed Sacrament *once or twice* weekly, when it is question of invalids living in religious houses in which the Blessed Sacrament is reserved, or who enjoy the privilege of having Mass celebrated in their domestic oratory; *once or twice* monthly for others, even if they should have previously taken liquid refreshment, the rules prescribed by the Roman Ritual and by the Sacred Congregation in this matter being otherwise observed." An interpretation of March 25, 1907, approved by His Holiness, extends this privilege even to the sick who are able to rise from their bed for some hours in the day.

"Lord, for tomorrow and its needs I
do not pray;
Keep me, my God, from stain of sin
just for today."

THE KIND OF CATHOLICS WANTED.

In one of his discourses Cardinal Newman said: "There is a time for silence and a time to speak; the time for speaking is come. What I desiderate in Catholics is the gift of bringing out what their religion is; it is one of those 'better gifts' of which the Apostle bids you be zealous. You must not hide your talent in a napkin, or your light under a bushel. I want a laity, not arrogant, not rash in speech, hot, disputatious, but men who know just where they stand, who know what they hold and what they do not, who know their creed so well that they can give an account of it, who know so much of history that they can defend it. I want an intelligent, well-instructed laity; I am not denying that you are such already, but I mean to be severe, and, as some would say, exorbitant in my demands; I wish you to enlarge your knowledge, to cultivate your reason, to get an insight into the relation of truth to truth, to learn to view things as they are, to understand how faith and reason stand to each other, what are the bases and principles of Catholicism, and where lie the main inconsistencies and absurdities of the Protestant theory."

Teacher: You may give me one reason why women should not be allowed to vote.

Tommie: Because they don't know how.

A COMMON ERROR.

Most church-goers are imbued with the theatre and circus idea respecting seats at church. They think they are simply paying for the foot-and-a-half board they sit on. They fancy that the charge is made for the space they occupy during that particular performance; or, as so much car fare for that particular trip. With the circus idea in mind, a member will explain in all innocence his reasons for not hiring a permanent seat: "You see, it's four times as cheap for me to pay as I go, because I can't attend church more than quarter of the time." Another says: "When I go I pay; but when I don't go, of course I don't pay. Why should I?" This error is universal. It should be totally eradicated from the Christian mind. The parishioner should be taught that, as a Christian, he is a member of a society into which Baptism initiated him. As a member of a society he has to pay, if he can, certain dues, to possess certain benefits. The expenses of the society are just as great whether the member attends a meeting or stays at home. The benefits, rights and privileges of the society are supposed to be worth a small voluntary tax. Therefore a member pays a tax on membership and not a tax for what he sits on.

No matter how much you have to do, remember you can only do one thing at a time. You can get through it all by doing one thing at a time, and that's the only way you can get through. You are lost if you try any other way.

Heavenly Father, wilt Thou let me do some work for Thee today? I do not ask for a great opportunity, but for some open door. Open mine eyes to the perception of my brother's need, and open my heart to its relief.—Jowett.

If we die today, the sun will shine as brightly and the birds sing as sweetly tomorrow; business will not be suspended a moment, and the great mass will bestow but a thought upon our memories. Is he dead? will be the solemn inquiry of a few days, as they pass to their work. No one will miss us except our immediate connections, and in a short time they, too, will forget us, and laugh as merrily as when we sat beside them. Thus shall we all, now in life, pass away. Our children crowd closely behind, and they will soon be gone. In a few years not a being can say, "I remember him." We live in another age, and did business with those who slumber in the tomb. This is life.

NUGGETS OF WISDOM.

Cavities in teeth serve as incubators and carriers of contagious diseases.

Decaying teeth spell dyspepsia. They cause indigestion. Chew your food well. The stomach has no teeth.

Diseased teeth and unclean mouths are decidedly the most frequent causes particularly in children of catching infectious diseases, such as scarlet fever, diphtheria, measles, tuberculosis.

CORRECT THINGS FOR CATHOLICS.

In the matter of books it is not good to read any and everything that may happen to fall in one's way. Parents should permit no books in their house which might have a demoralizing effect on the children. One is judged by the company one keeps, and books are one's most constant companions. Catholic periodicals will make a high mark with your apport, and you should not be ignorant of the great books written by representative Catholics.

Example is the most inspiring discourse that can possibly be preached.

THE MAN WHO WINS.

The man who wins is an average man,
Not built on any peculiar plan:
Not blest with any peculiar luck—
Just steady and earnest and full of pluck.

When asked a question he does not "guess;"
He knows, and answers "No" or "Yes;"
When set a task that the rest can't do,
He buckles down till he's put it through.

Three things he's learned—that the man who tries,
Finds favor in his employer's eyes;
That it pays to know more than one thing well:
That it doesn't pay all he knows to tell.

So he works and waits, till one fine day,
There's a better job with bigger pay;
And the men who shirked whenever they could,
Are bossed by the man whose work made good.

For the man who wins is the man who works,
Who neither labor nor trouble shirks;
Who uses his hands, his head, his eyes—
The man who wins is the man who tries.

—*Royal Trust Monthly.*

At the foundation of good manners there are always three things—self-sacrifice, self-control, self-respect.—Frederick Temple.

Nature bids me love myself and hate all that hurts me; reason bids me love my friends and hate them that envy me; religion bids me love all and hate none and overcome evil with good.

Bureau of Information

Send all Questions for this Department to Box 587, Huntington, Indiana.

Is it allowed to eat soup and baked beans on Friday, after the meat has been taken out?

The soup is the very strength, stimulation and substance of the meat, and consequently may not be used on Friday. We would say the same of baked beans, for they absorb the meat juices. Whilst the Lenten regulations permit the use of lard, renderings, or oleomargarine, in preparing foods, they would certainly exclude meaty foods, as soups or the baked beans put up by canning firms. To rub the pan with a slice of fat bacon, using it merely as a savor, and frying beans yourself, would not break the regulations.

If one of the sponsors should not recite the creed, is the baptism valid?

All that is necessary for the validity of baptism is that the one who baptizes pours water on the forehead of the person to be baptized and says with the proper intention, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." Sponsors are required to satisfy the law of the Church, but are not in any way contributory to the validity of the rite of baptism.

I was given a penance to perform on different days. Before the period was concluded, I fell into serious sin, and thinking praying was useless, omitted further performance of the penance. Did my omission make my confession a bad one?

The omission of the penance did not make the confession bad; for the absolution, if any were necessary, was given solely on condition that you were sorry for your sins and fully determined to commit them no more, and on the condition that you would perform your penance. To neglect to say one's penance is a new sin, but the commission does not work back and invalidate what happened prior to it. There is use in performing one's penance even if one is in sin, for the penance is an obligation that one can discharge whether one is in a state of sin or not.

Though one be in mortal sin, one must say one's daily prayers, hear Mass, and abstain from meat on days of abstinence. It is true that one loses merit for good actions performed in mortal sin, yet good works are useful by disposing one to contrition and confession, and thereby to restoration in the divine complacency and favor.

Though I feel well disposed towards the great Catholic Church, how can I desert the church of my fathers?

Allow me to tell you as kindly as possible that the church of your fathers is none other than the Church of Rome, and that you, in the person of some unfortunate forefather, were robbed of your priceless heritage, the Catholic faith. Had every Christian 400 years ago spoken as you speak today, Protestantism with all its conflicting creeds, would never have come into existence.

Or, do you really think that our Blessed Redeemer, after promising to be with His Church all days unto the end of time (Matt. xxviii, 20), would abandon it for centuries because of the misdeeds of some of its members?

Or, again, do you imagine that the same Jesus who declared: "By this shall all men know that ye are my disciples, if ye have love for one another." (John xiii, 35), would entrust the radical reformation of His Church to men who ended up in persecuting and killing one another because they could not agree among themselves?

Will you please tell me how to make a Novena?

By a Novena is commonly understood the saying of certain prayers or performing certain works nine consecutive times, usually daily for nine days. A Novena is kept in imitation of the apostles who, after our Savior's ascension, went to a secluded place where they remained in prayer until the descent of the Holy Ghost ten days later (they were in prayer nine days). Novenas are for the most part kept by people for some ardently desired spiritual or temporal favor. No special prayers are required, though the same ones are usually said on each of the nine days. It is fitting to begin and close the Novena by a good confession and communion.

Kindly explain that part of Contrition in which you resolve to avoid the occasion of sin. It has sorely distressed me, as living and working in the world it seems almost impossible, and yet I have a great desire to receive Holy Communion frequently, but this seems to me a draw-back; as I must come back to sinful surroundings and sometimes people even after Confession. Kindly give a good explanation of mortal sin, and occasions and help a soul onward to God.

One is bound to avoid what is to him a real danger of mortal sin; but the good Catholic is not in such danger when he or she is merely at work among people who gossip and become profane, because such one need not have a part in the conversation; and by habitual caution he or she will soon lead the guilty ones to admire him or her and the religion which makes him or her so good. A person commits a mortal sin when the act committed or omitted is a serious one and when he is conscious of offending God grievously.

Is it a mortal sin to use daily newspapers or magazines not Catholic, as wrapping paper in a store, or to allow children to read them?

No. Children, however, should not have unrestricted access to the daily newspapers.

When you listen to a person use sinful language, curse, or sin in general; in confessing would it be sufficient to say you listened to sinful language or must you say each different sin you listened to, or if it be the sin of detraction must you make restitution if you were the occasion for the sin, and did not try to hinder it? It seems impossible to make restitution for sins of detraction you listened to when you are among such people in your work or elsewhere.

If you show no interest in language you must hear, you do not sin. Your good example will soon lead your companions to be more careful. You need not specify the different kinds of talk you listened to.

COMPANY-KEEPING.

Company-keeping, or courtship, is the more intimate acquaintance of two who propose marriage. Its object is that they may gain such knowledge of each other as may serve each to decide wisely upon the advisability of life-long union. Its necessity in the order of God's providence is evident, as also is God's wish that it should be the source of great blessing.

We speak also, please note, only of true formal company-keeping, not of that mischief so rife of late days, of objectless "sweethearting" between boys and girls just beyond school age, which, besides imperiling innocence, fills the children's minds with nonsense, and unfits them for serious application to business. The attention of parents is directed to this matter, and we remind them of their duty of watching their boys and girls, of seeing that they are in the house betimes, as the streets are a bad night-school for the young, and of insisting on obedience.

The period of company-keeping is the crucial test of the young couple's character, more especially of the young woman's—so we address ladies first. In Catholic countries the etiquette of company-keeping is much stricter than with us, as the engaged couple rarely, if ever, meet, except in the presence of others. Even with us Society adopts certain conventionalities which it insists on under pain of forfeit of our good name, and these a sensible and virtuous girl will absolutely respect. There is nothing underhand about the intercourse; the engagement is approved of and therefore blessed, the times and places of meeting are known to the parents, the girl's maidenly instinct is sensitive of dangerous occasions, and, above all, good hours are strictly kept. This is as it should be. We hear it said that the days of courtship are the happiest of life, and we believe it to be true, when courtship is conducted so that the pair can, in after life, look back upon it without reproof of conscience. The girl has respected herself, and therefore commands for life the respect and admiration of her husband as a pattern of modesty, prudence and virtue. Could there be a greater reward?

If, however, the girl be of little prudence and self-respect, she will adopt the idea that company-keeping is an excuse for inexcusable levity. She loves dress, admiration, conquest and madly thinks the unwarranted liberties of her suitor to be, not the unwarranted insults they are, since he dare not, even if he would, offer them to one he respected, but the tribute due to her attractions. Despising the counsel of her parents, she takes her fate in her hands and courts danger, long solitary interviews, solitary walks after dark, loitering in lonely places, theatres, dancing-halls, late hours, and the rest—and we have God's word for it that loving the danger she shall perish in it (Eccles. iii. 27). If even by miracle after thus imperiling her virtue, not from necessity but from levity, she comes through the ordeal unscathed, at least her name is sullied and the seeds of her life-long jealousy are planted in the husband's mind. He has known her giddy, imprudent, frail, as a maiden; what will he think of her as a wife?

A young man who respects himself will, *because* he respects himself, respect her whom of all women he chooses to be the queen of his heart and of his home. His idol shall not be of clay. He values supremely and rightly the offering—that of his heart—which he makes, and guards the shrine at which he makes it. Hence great courtesy marks his intercourse, he offers no other sign of affection than such as may be offered in the presence of a good father and mother, and is cautious not to afford slanderous tongues the occasion of being busy about her whom he will have "beyond reproach."

Legitimate courtship or company-keeping, in a word, is of its own nature, holy. It is the preparation for the Sacrament of Matrimony, and therefore like all preparation for the Sacraments—Holy Communion, Confession, and the others—is holy, most holy. Do not forget this, as also the awful words of God—there are none more awful—where He says, "The man who treats holy things unholily, that man will God destroy." Woe to those who forget this!

One important thing before we conclude. The time of courtship being so momentous a crisis in our life will be marked, if we are wise, by special recourse to God for His light and grace to help us. Experience proves those marriages more happy where courtship has led to greater frequentation of the Sacraments, and, without being prophets, we can foretell happiness for the pair who are often seen side by side at the Communion rail.

Some time ago a young man after revealing his conscience was encouraged to persevere in his exemplary life. "Yes, Father," said the young man, "I am doing my best, but it wasn't always so. I was exceedingly wicked, but, about eighteen months ago, made the acquaintance of a young lady, an angel in virtue, and by the blessing of God, I obtained her consent to marry me. I resolved never to yoke an angel and a devil together, but to make myself worthy of her." He had succeeded so well that the priest's reflection as they parted was, "Well, if the girl who gets you is worthy of you, she is a queen amongst women!"

He had wisely chosen his partner, and his courtship was making him worthy of her.

HOW TO SPOIL CHILDREN.

Laugh at their faults; encourage white lies; give them their own way; tell them pretty untruths; give them what they cry for; shout at the top of your voice to them; never encourage their efforts to do better.

Fly into a passion with them several times a day; punish them if they break some trifle by accident; don't enter into their games; when they ask for information tell them to be quiet; let them think the streets are the best place to play; never take any notice of their childish sorrows.

Don't have any toys or playthings tossed around the house; don't bother yourself inviting to your house the children of the house they go to; don't trouble inviting their companions to your house.

Always take part against their teacher; try to forget as much as possible that you were once young yourself.

Get servants to teach them their prayers, and don't trouble how they say them; send them to Mass and the Sacraments and don't go with them.

—*Canadian Messenger.*

SUPPORT OTHER CATHOLIC PAPERS ALSO, ESPECIALLY THE ONE YOUR BISHOP AND PASTOR MOST RECOMMEND.

AFTER DINNER STORY

A BROTHER'S CONVERSION

A True Story.

We were assembled at our evening recreation. Outside it was cold and stormy, but within everything was warmth and good cheer. We had been teaching in the Catholic High School, and, although the work was congenial, after the day's little worries we found great relief and consolation in this community gathering.

There were eight of us in all, including good old Brother Edward, who, although retired from active life, rendered himself useful in many ways. He was a father, a monitor, a model to us all. He seemed to us younger members another St. Joseph come to earth to abide with us. This evening he surprised us all, for he rarely spoke of his past life, by asking: "Brothers, did I ever tell you how I was converted?" We urged him to tell us, and this was his story:

"I was born in Germany, in that part known as the Black Forest. I was a mischievous lad, and disliked very much to go to school. However, I succeeded in getting a fairly good knowledge of my religion. At the age of thirteen I received my First Communion, and the following year I left home for America. My parents were very much opposed to it, but I was determined to see what the new world had in store for me. My good mother made me promise that I would be faithful to my religious duties.

"Landing in this country without money or friends, ignorant of the language, and with but little education, I had a hard struggle for existence. Many times did I wish I was back in Germany. Thrown among all sorts of men, sometimes fifty miles from the nearest Catholic church, I soon began to neglect my religion, and in many things became as careless and reckless as the rest. Would you believe it, for the period of eighteen years, I attended Mass only once, and that was more out of human respect than out of devotion. However, I managed to say my prayers pretty well, and occasionally to think of my religion. When war broke out I joined the army, and was in some rather fierce engagements. I was taken prisoner once, and suffered untold hardships. After the war I enlisted in the Quartermaster Department, under General Porter, who was engaged in building forts throughout Texas, which was at that time infested by Indians. We pitched camp about noon one day at Mountain Pass. The mules were turned out to graze in the valley, and it was my turn to herd them. I saw that they were eating quietly, and were not likely to give me any trouble, so I tethered the mule I had been riding and scaled a near-by mountain. When I reached the summit, merely out of fancy, I cut off two small trees with my large sailor's knife and by means of buckskin thongs made a cross, which I planted on the highest peak.

"Then my thoughts turned towards God. I sang "Holy God" in German, and all the other songs I knew. In the distance I saw something that looked like an Indian camp. I noticed also that some of the mules were at least three miles down the valley. So I hurried down, but it took me much longer to go down than it had taken me to come up. Before very long I had the mules in camp, but there was one large gray missing, for which I received a severe reprimand from Brown, the wagon-master, who scored me for neglecting my work. Six men, including the wagon-master and myself, were sent out to recover the mule. When we came within a mile of the camp I had sighted from the mountain, we saw about twenty-five Comanche Indians, and there also was the mule. Some of us were for charging on them, for we had fine carbines and I am sure we would have routed them. The Indians saw us likewise, and the two parties stood facing each other for a moment. Brown, who was trembling from head to foot, shouted "They're Indians. Ride for your lives." And turning about, put spurs to his mule and fled. The Indians, seeing us retreat, set up a wild whoop, and pursued us. My mule had a trick of trying to throw me whenever I wanted him to run, so taking the bit in his teeth he bucked and jerked the reins from my hand. I then clutched his mane with my left hand and got my right arm around his neck. In so doing I dropped my rifle. Hanging on in this manner I gave him the spurs without mercy. He plunged forward at a terrific rate, up and down hills, over rocks, through underbrush. It was all I could do to keep from being thrown off as we dashed through the tangled thickets. My arms and legs were terribly torn and slashed. The Indians had almost overtaken me before I got well started, and they kept in hot pursuit. It was indeed a race for life. Bullets whizzed within an inch of my head. Twice the mule, an adept at dodging a lasso, dashed through the loop. You can imagine how I felt with those bloodthirsty Indians so close I could almost feel their breath. I thought it was all up with me. Strange to say, I did not think of my soul, or of making an act of contrition. One rarely does in such extreme danger. When I think of it now, I realize that someone—you will soon know who it was—must have been interceding for me before the throne of God. On and on we sped, at length my mule flew rather than ran down a steep hill at the edge of our camp. The Indians dared not venture farther, and beat a hasty retreat, taking with them some of the mules that had thrown their riders and were easily captured. All of us reached camp, but some who had been thrown and had been hiding in the underbrush, did not return until two hours later. I was near collapsing. My nerves were unstrung, and I suffered severe pains all over my body. My faithful mule also was foaming and exhausted. I did not want any supper, but stole off to my bunk in the wagon. Being nervous, I did not sleep well. So what happened might have been a dream, or it might have been a vision. I will tell you just what did occur.

"All at once I was conscious that my mother, who had died several years before, was standing beside me. She was dressed in black, just as I used to see her at home.

"'Why, mother, how did you get here?' I exclaimed, although without fear.

"'You are dead.'

"'No, I'm not dead, mother. The Indians did not kill me.'

"'But your soul is dead. You did not keep your promise. I have been praying for you or you'd now be dead, body and soul. I was praying for you this afternoon, or you would have been killed. I will send your little brother to you.'

"And sure enough, my little brother, who had died at the age of eleven, before I left Germany, was standing beside me, looking just as he did when we used to play together. He put something,—I cannot say what it was,—into my mouth.

"'Mother, I will do whatever you wish,' I said, fully resolved.

"'Go at once to Austin and make your peace with God, and henceforth be faithful to your religious duties.'

"I promised, and immediately both disappeared. I cannot express how I felt the remainder of the night, but the next morning the men found me in a trance, and all gave me up for dead. For several hours I remained in this state, conscious of everything that was going on, but unable to move a muscle. By degrees, to the astonishment of all, I revived, and after a little medical attention was myself again. The events of the previous night came back to me, and I felt an inward force impelling me to keep my promise. I told the Quartermaster that I wanted to resign. He tried to persuade me to remain, so I told him the whole story. Seeing I was determined to go at any cost, he at length gave me an honorable discharge and my pay to date. I bought a pony and saddle, and after a short preparation set out alone through the wild prairie, a distance of three hundred miles, to Austin, Texas. I reached Austin without any serious mishap, after several days of wearisome traveling. At this time it was a town of about two thousand inhabitants. I sought the priest, and told him I wanted to settle my spiritual account. It was only when making my confession of a lifetime spent in deadly sin that I realized in what an awful state my soul had been. My sorrow was in proportion to my guilt. After so many years estrangement from God, I again experienced the great joy of receiving my loving Savior into my heart. I was now a real Catholic, and a friend of God. Thereafter I made it a point to live near the church, and endeavored to make up for my past life, but I felt that interior force urging me on to a more perfect life. Several years later I chanced to meet some of the Brothers of Holy Cross at Austin and their peaceful and devoted life appealed to me as representing the ideal for which my soul yearned. So I came to Notre Dame. It was a long trip to Indiana in those days, but, brothers, the peace I have enjoyed since repays me for all I ever suffered. God has been very good to me, and I trust I have at least in part made amends for my past life."

"Indeed you have," we replied.

HOW THE CARDINALS IN ROME ARE OCCUPIED.

The average American has no idea of the vastness of the routine work done by the College of Cardinals, says a writer of the International Catholic Truth Society, but a reading of the authoritative list of Congregations will show why so many of the Cardinals have to live in Rome, where they will be able to assist the Pope in the spiritual management of the millions of Catholics living in all parts of the world.

In this connection Cardinal Falconio will serve in the Curia, or administrative body of the Church, and it is declared he is especially fitted for his task.

The Congregations and other organizations, their work and leaders, are declared as follows:

Congregation of the Holy Office—To guard the teaching of faith and morals. All the questions of marriage difficulties come before it. The Pope is prefect and Cardinal Rampolla is secretary.

The Consistorial Congregation—Its office is to attend consistories, to found new dioceses, to elect bishops, to regulate seminaries, etc. The Pope is prefect of this important committee and Cardinal de Lai is secretary.

Congregation of the Discipline of the Sacraments—Guards the integrity of the Sacraments. Cardinal Ferrata, prefect; Mgr. Giustini, secretary.

Congregation of the Council—Decides on all questions touching the precepts of the Church and all pious works. Cardinal Gennari, prefect; Mgr. Pompili, secretary.

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OUR SUNDAY VISITOR

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SUNDAY, MAY 19, 1912.

Fort Wayne, Ind., March 29th, '12.

Dear Rev. Father:

Your work of bringing home to our people the better knowledge of the teachings of the Church, and of informing non-Catholics of the claims of Holy Mother Church, is a truly apostolic work, worthy of the highest commendation and encouragement.

To furnish a weekly paper, for an annual subscription of 50c, appears to me to be more than remarkable. Of course this could not be done unless the edition, each issue, would be at least 50,000. I hope you will be able to secure that number of subscriptions from the pastors of the parishes. It would be a pity if a proposition of this kind failed of accomplishment.

Wishing you God's abundant blessing on your work, I remain,

Devotedly yours in Domino,

H. J. ALERDING, Bishop of Fort Wayne, Ind.

THE METHODS OF DISTRIBUTION ARE MANY.

"Our St. Vincent de Paul Society will look after the disposal of the paper. Last year they sold over 6,000 copies of Catholic papers at our church doors on Sunday, realizing quite a sum to aid them in supporting parish poor, and introducing at the same time, the use of Catholic papers to many persons and families. The work, I am glad to say, is increasing thus far."—RT. REV. F. J. MAGUIRE, Albany, New York.

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"I received a copy of your **Sunday Visitor**, and read it from beginning to end and was highly pleased with it. If all future editions are only as good, the publication should meet with every success."—REV. WM. McMILLAN, S. J., Klamrath Falls, Oregon.

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"The **Visitor** has proved to be a welcome guest. I used up two hundred copies this morning, and could have disposed of four hundred more.

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"Your valuable paper is more than welcome in our midst and I will try all what I can to send you subscribers. I am going to make my from house to house annual visit and I will ask my people to welcome your noble paper."—REV. DOM. G. DORVAL, Ada, Minn.

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"We like your **"Sunday Visitor"** greatly."—REV. M. L. GUTHNECK, Madison, Ind.

We refrain from quoting the many personal compliments paid us by our priests,—such as "You are the man of the hour" (Rev. T. J. Keernan, Passaic, N. J.), "You must be a providential man" (Rev. M. G. Esper, St. Joseph, Mich.), etc., etc.

The Catholic Publishing Company exists for the good of the cause. It makes a specialty of book and pamphlet printing; offers several 100-page booklets for sale at 10c **postpaid**, also small brochures at 1 penny and 2 cents.

If you have something real good, whose reproduction would be of benefit to a great many, send same to us. Help us in the good work.

For Our Non-Catholic Friends ---The Fairest Argument

the most horrid things concerning priests, monks, and sisters, and has shared in the sarrow that they felt for misjudging so terribly a large body of their fellow citizens. Yes, any convert to the Catholic faith will tell you how different is the real Catholic Church from the Catholic Church that he read and was taught about when still a Protestant. When we ask people where they gather such impressions, one will answer: "Why, I have read horrible things about the Catholic Church in many a book, and in some books written by persons who were once Catholics, for instance 'The Devil in Robes,' 'Maria Monk,'" etc. Another will reply: "I have heard nothing but such outrageous things about Catholics from my childhood—both at home and at Sunday school, and there were no Catholics in our neighborhood from whom I could learn differently." Still another will tell what he heard from the mouth of one who declared himself to be an ex-priest, and therefore who ought to know all about the Catholic Church.

IV.

Let me reply to these persons in the order they speak:

1. If the Catholic Church has been the object of attack of many a book, it must be remembered: (a) That this Church is 1,909 years old, and being the inveterate foe of unbelievers and wrong-doers, she must of necessity have created many an enemy. (b) That in most countries of Europe those who oppose any or all religion know little or nothing about any other church than the Catholic. (c) That the promoters of new religions know that there is only one way of procuring members, and that is by engendering prejudice against the parent religion. (d) That Christ foretold that persecution and misrepresentation would be a mark of His religion. (e) That history bearing on religion has been poisoned. This is plain from the amount of revision that is being done in these matters on new editions of old books.

2. If any of the rising generation are taught from infancy to look with disdain on everything Catholic, it must be remembered that a few generations back their grandparents were influenced by the Puritan hatred which existed in our land and which has been fostered by strongly prejudiced denominational papers. Or if they came from where some Protestant religion is the State religion they inherited an almost innate prejudice against the Catholic religion.

3. Concerning the disclosures made by books like the above mentioned, or by ex-priests, I wish all had the wisdom which a Protestant minister of Queensland attributed to non-Catholics in these words:

"The sources of accurate information are within our reach; Protestants are too wise to form their conceptions of the Roman Catholic Church from productions like 'Maria Monk' and the 'shocking disclosures' of escaped nuns, run-a-way priests, and others of their ilk. How would we like our Protestant churches to be judged from the men who have been expelled from the ministry?"

Lady Reason and a Socialist Have a Discussion

(Continued from Page One.)

breakfast-table. A hundred mills are in competition to clothe us, rival water companies to wash us; everywhere and on all sides of us is the capitalist. But, as I said, capitalists are predacious animals. They prey on their workmen, they prey on one another. Like pikes, the big ones eat up the little ones of their kind. The small agriculturist is driven out of the market by the big bonanza farm, employing one-third fewer men in proportion, and vastly better machinery. The retail shop is beaten by the huge bazaar. It is no longer worth a man's while to grind his own corn, to burn the lime on his own estate, scarce even to plant potatoes for his own use; he has recourse to some huge company, whose premises are hundreds of miles away, for all these things. All this is paving the way for the grand event that we Socalists are looking forward to, and striving by speech and pen, by vote and public meeting, to hasten on—the engrossing of all capital by the State.

L. R. Is that a mere suggestion or a demand?

S. It is a demand and claim of justice. I care not much about capitalist underselling capitalist; but I say the way the capitalist underpays his workmen is downright stealing.

L. R. This is strong language, Mr. Socalist; how do you justify it?

S. Why, the hands do all the work; and then the employer pockets the lion's share of the money, dealing out to them just enough to live on and raise a family of other poor drudges to go on with the work. This is wages; the rest is capitalist's profit. Now I say the capitalist's profit is not worked for, not earned by him that gets it, but stolen.

L. R. In your model commonwealth to come, shall you have any managers to plan and direct the outlay of capital and to superintend the workmen?

S. Oh, yes, we shall have statisticians to calculate supply and demand; we shall have managers and foremen and "bosses" one above the other.

L. R. Will your managing men work with their hands or not?

S. They can't well work with their hands and superintend such large concerns as ours will be.

L. R. And will you give them anything for managing?

S. Oh, yes, we shall give them their salary.

L. R. But they have done no work. It was the workmen, remember, you said, that did all the work.

S. But the manager will have to be paid, for we can't do without him, and he can't do without wages; for there is nothing else to live on, not in our commonwealth, there is not.

L. R. But you won't pay wages to a man who does not work?

S. Well, I suppose I must say the manager works with his head as the rest do with their hands.

L. R. Headwork and handiwork, is it not?

S. Precisely.

L. R. Who does the headwork at present?

S. The capitalist has paid clerks and foremen to do it.

L. R. Does he leave it all to them?

S. Some do.

L. R. Come, be honest. Do capitalists generally leave all their business to their paid subordinates?

S. Nincompoop capitalists do, but the capitalist with a head on his shoulders takes the chief direction of his own affairs himself.

L. R. And this is the successful capitalist commonly speaking, while the nincompoop is riding for a fall?

S. He is.

L. R. Money-making capitalists, then, do a good deal of head-work among them. Think of the thought and acumen that is brought to bear on commercial matters by New York merchants and bankers, by the owners of Manchester warehouses, or by shipping firms in Liverpool and Glasgow.

S. A good deal of that goes in running one another down. There'll be no running down when the State takes all.

L. R. Well, suppose you do get rid of competition: will that not be parting with the chief incentive to progress?

S. We shall create a noble form of competition; not a competition of private greed, but of public spirit—who shall achieve the most magnificent results for the common good. That frame of mind will be the creation of our new education, compulsory, uniform, thoroughly unsectarian, man-loving, and godless.

L. R. Oh! oh! oh!

S. You laugh, my lady?

L. R. I laugh from experience. But let me ask you this. At what rate will you pay your managers?

S. Our managers will be men who have gone through years of education to fit them for their post; we shall pay them accordingly for their day's work a day's wage, the same as to a hod-man or coal-heaver, but for the days that they have labored to qualify themselves for that work, we shall give them extra payment.

L. R. Is that not paying them twice over?

S. How so?

L. R. While they are in training you provide their sustenance, which is equivalent to wages, day by day; and now that they have got to work, you pay them for those days all over again, time after time. It is monstrous, it is iniquitous.

S. Your ladyship, I confess it would be the more correct thing on our principles to pay the manager just what we pay the common laborer, and no more; but there are old-fashioned, inveterate notions against us, which we cannot wholly brush aside. To be sure, the manager should be content with the daily wage of the operative added to the honor and dignity of managing.

L. R. The worry and fatigue of the position may be a fair set-off to the honor and dignity. But do you really think the day's labor of a man in high office to be worth more than the day of him that mends the roads? Does one benefit the commonwealth equally with the other? If the stone-breaker were run over, and the high officer of state shot, could both workers be replaced with equal ease? Are men with the capacity of ruling others as plentiful as men who can wield the hammer? Or could you take the first laborer you met and make a Cabinet Minister of him?

S. No, of course not; certain posts need a man of high education.

L. R. And it is all a matter of education? Could you make a Chatham of little Jack Horner, by educating him for the number of years that William Pitt went to school?

S. No; some men have got more brains to begin with.

L. R. Ah, there it is. You Socialists treat men as if they were so many heads of cattle, all of one breed. This is the origin of your thinking that the day's work of one man who knows his business is as good as the day's work of any other man who knows his time for time. I tell you, it is not a mere question of time, but of quality of labor; and that some men, by nature as well as by education, are fitted to do labor of a higher quality than others.

S. And what follows from that?

L. R. Simply, that the laborers of higher quality must be better paid.

S. Well, then, we will agree to pay them better than the rest in our social Commonwealth.

L. R. There, now, what has become of your equality? But how will you select these favored individuals?

S. By examination in their youth, and by results in their riper years.

L. R. That will be showing great confidence in your educational bodies, if all the plums of life are to be distributed as prizes for examinations.

S. But the prize-students will be judged by results later on.

L. R. And who are to be the judges in the last resort?

S. Why, the people: their votes will finally decide who is to be the manager, and who is a common workman.

L. R. Are the people's votes never won by any other means than by the testimony of results? There is the fascination of eloquence, the glamor of prejudice, the tie of party, the pressure put by an association upon its members.

S. I have heard all that before; it is part of the general indictment of the people that it is ever on the lips of Conservative speakers.

L. R. Do you call it an indictment to tell the people the truth without flattering them? You are silent. I see you are weary of this conversation. Listen, and I will tell you a few home truths before we part.

Man is made up of mind and body. The mind rules the body, and it is well that it should, even for the body's sake. Men are not all alike by nature, but some are fit for mental labor chiefly, and others for bodily labor. Education will not efface this natural difference, but will mark it still broader. The mental laborers are born to direct, control, and govern the bodily laborers, in the interests of both classes, governors, and governed alike. Roughly speaking, the upper and middle classes are the men of all men in the world best fitted for mental labor, as other men are for bodily labor. The separation of the one order of workers from the other is effected by the practical test of competition in the great school of the world, far better than by the artificial tests which Socalists would have to supply. The separation might be better made, granted; but not by Socialism. It might be done by a system of education that should give a better opening to poor boys with abilities, such as the old Scotch system, or by the influence of the Church; but not by levelling and hewing down. But there are idle men and idle women among the well-to-do class. So there are, many such; many, too, among the poorest and some most destitute, people who will not work even with the opportunity at hand. There are idlers on every round of the social ladder, some in misery, some in luxury. But the luxurious idlers are not the creators, but the dissipators of capital. Capital is created and kept together and increased by labor, by mental labor more than by labor of the hands. But an industrious capitalist is not sprung of an oak or a rock; he is the scion of a family, and commonly the parent of one too: his ambition, the stimulus of his labor, is the desire, not merely to be wealthy, but to found a family in wealth. The distinction of being such a founder is the prize and price of his labor. The family when founded may contain idle and good-for-nothing members. These drones are the complement of the working bees. But idleness and waste, even in the scion of a noble house, is apt to end, as the proverb says, in poverty and "woeful want."

The division of rich and poor, of mental laborers and manual laborers, of a governing class and a governed, is nature's own ordinance, inasmuch as she has not made all men equal. There is no possible way of improving the world by ignoring the laws that govern it. Socialists should take to heart Bacon's saying, that the only way to overcome nature is to obey her.

This is what Lady Reason was overheard saying to the Socialist. The sequel was that the Socialist went away, confused, but not convinced. He remained as rooted in his ideas as ever, and became a little more reckless in the expression of them after that he had parted in a temper from Reason.

Something beyond reason is needed to disabuse the Socialist and reclaim the good-for-nothing rich; it is the spirit of loving control and sweet subjection and willing industry on supernatural grounds, the spirit, not of this earth, that breathed in the Home of Nazareth.

JOSEPH RICKABY, S. J.

Freely from the yearnings of His merciful Heart, Jesus wished to add to the humiliations of His human life, the Sacrifice of the Altar.

Jones is Still Studying Confession. Are You?

give this power to others; He cannot create creators. And yet, Jones, even here, God is pleased to call man in, and bid him help Him. At the first when He created Adam, no man helped in that, for there was no man to help; but since that time God has created men, not as He created Adam, but using the help of other men. God creates children now, as He created Adam, but then by Himself now not without the help of their parents, who are in a sense fellow-creators with God. Is this right, Jones?

JONES. Yes! your Reverence has an odd way of putting things; I never thought of it before; but it's right. It's the pen again, your Reverence.

PRIEST. Yes, Jones, it's the pen again. God alone creates, God alone forgives sin. Yet God uses man in creating man; is there anything much more strange in His using man in forgiving man? The one is His power, the other is His mercy. If men are to share His power, why not His mercy also.

JONES. There's a difference somehow, your Reverence, but I cannot quite see yet what it is.

PRIEST. I'll tell you directly. I see where the knot is. But let us go on. God not only creates men through men, but He preserves men through men. Men are His Providence to their fellowmen. God alone can give life, God alone can preserve life. Yet as parents are after a fashion fellow-creators with God, so are they a fellow-Providence with God. God not only gave life to that chubby little rascal of yours, Patsy; He preserves that life He gave, but if the mother refused him milk, if you did not work, like an honest fellow as you are, to keep the soul in the old woman, why! the soul would go out of the old woman, Jones, and poor little Patsy would die. Now you think the priest claims a great power in forgiving sins: see what you are yourself, Jones—a Creator and a Providence, a giver and preserver of life.

JONES. Am I all that, your Reverence? I never thought of it; you give me a sort of respect for myself which I never had before.

PRIEST. You never thought how wonderful and great man is, how thoroughly man has received the likeness of God, and how good God is Who has given such power unto men. Oh! how good God is, Jones, how good God is!

JONES. That's what the old woman is always saying. I DO notice that about you Catholics. It comes so natural to you to think of God, and you seem somehow tender and affectionate to Him, just as my children are to me, God bless them!

PRIEST. Well! I must go on. God creates men through men, preserves men through men, and governs men through men, gives rewards and punishments through men.

JONES. How is that, your Reverence?

PRIEST. Through the kings, the judges, the other rulers of the world. The laws under which you live are made by your fellowmen to whom God has given the power. They are fellow-kings with Him in ruling and arranging His world. To them He has given His power of punishing; even He has called them into a share of the power which mostly He keeps in His own hands, the power of taking away life, the power of death. So men share God's power in creating and preserving, God's justice in punishing;—why not also God's mercy?

JONES. Well! your Reverence, there's a difference somehow, but I can't hit on it.

PRIEST. Is it this? You mean that all I have been saying has to do with this world, and absolution has to do with the next? The other things touch the body, but forgiveness touches the soul, and gives something which is greatly above our nature. God has given earth to the children of men, that you think right enough; but in absolution He seems to have given heaven also.

JONES. That's somewhere about it.

PRIEST. Very well! now let us see whether He does not give men the things of the next world through men, as well as the things of this. If He does it in other matters, it is not so surprising as it otherwise would be, if He does it in forgiveness also.

Woman's Position Before Christ and Since

(Continued from Page One.)

the morals during the reign of Augustus that men preferred the unfettered life of celibacy to an alliance with partners bereft of female virtue.

* * *

In Turkey today woman fares no better under modern Mohammedanism than she did in Ancient Greece. The Mohammedan husband has merely to say to his wife, "Thou art divorced," and the bond is dissolved.

The world is always governed more by ideals than by ideas; it is influenced far more by living, concrete models than by abstract principles of virtue. The Christian woman is everywhere confronted by her great model, the peerless Mother of our Blessed Redeemer, who was the pattern alike for maiden, wife and mother.

The Church, following the maxims of the Gospel, and of St. Paul, proclaims woman the peer of man in origin and destiny; in redemption by the blood of Christ; and in the participation of His spiritual gifts.

As a woman's origin and destiny are the same as man's, so is her dignity equal to his. As they are partakers of the same spiritual gifts, so should they share alike the blessings and prerogatives of domestic life.

In the mind of the Church, however, equal rights do not imply that both sexes should engage promiscuously in the same pursuits, but rather that each sex should discharge those duties which are adopted to its physical constitution, and sanctioned by the canons of society.

To restrict woman's field of action to the gentler avocations of life is not to fetter her aspirations after higher and better life. It is, on the contrary, to secure her those supereminent rights that cannot fail to endow her with a sacred influence in her own proper sphere.

As soon as woman entrenches upon the domain of man, she is apt to find that the reverence once accorded her is wholly or in part withdrawn. To debar her from such pursuits is not to degrade her.

Of all the boons conferred by the Church upon women, the greatest is its vindication of the unity, the sanctity, the indissolubility of marriage.

The holiness of the marriage bond is the palladium of woman's dignity, while divorce and polygamy involve her in bondage and degradation.

The Church has ever maintained that no man can lawfully have more than one wife; and no woman more than one husband; for the rights and obligations of both consorts are correlative.

* * *

The Church has invariably taught that the marriage compact, once validly formed, can be dissolved only by death.

While admitting there may be legitimate cause for separation, she never consents to the absolute dissolution of the marriage bond.

For so strong and violent is the passion of love, and its opposite passion, hate, that once a solitary pretext for absolute divorce is admitted, others are quickly invented. Experience has demonstrated the truth of this the world over. When it happens a fearful crevice is made in a moral embankment, for the rush of waters is sure to override every barrier that separtes man from his desires.

Every law has its inconveniences and compensations. The law of the Church absolutely prohibiting divorce "a vinculo" may sometimes appear rigorous and cruel. But its harshness is mercy itself when compared with the frightful miseries resulting from the toleration of divorce. Its inconvenience is infinitesimal, when contrasted with the colossal evils from which it saves society and the solid blessings which it secures to countless homes.

The Christian wife is regarded as the peer of her husband. She is honored as the mistress of her household, and is not looked upon as a tenant at will, as were the wives of Greece and Rome. She is respected as the queen of the domestic kingdom, to be dethroned only by death.

Woman has been elevated and ennobled by the Gospel, but she has not been ungrateful for the boon conferred. She merits the gratitude of the entire Christian world for the influence she has exerted and still is exerting in behalf of religion, and of society, and of the home.

By prayer, by charity, by good example, women are apostles. They offer up in the sanctuary of their homes, and on the altars of their hearts, the acceptable sacrifices of supplication, praise and thanksgiving to God.

But the holiest part of their apostleship consists in instructing their offspring in the ways of God. For the education of the young should begin at the mother's knee.

The presence of the Eucharist everywhere, makes the whole earth a sanctuary.

The gentle, humble silence of the Host is a prayer that extends from age to age the sublime words of pardon that went up from Calvary! "Father, forgive them!"

If Christ wished to satisfy God by expiating our sins, it was right and just that His Heart should suffer most and bear the heaviest load of chastisement.

Did you receive Holy Communion this morning?